

come to others.' Remember how necessary these great men thought learning was, but for the use, the ornament and the pleasure of life."¹ Here learning is desirable for personal living and enjoyment. The educated gentleman lived on a higher plane than did the illiterate. The Mirrour of Good Maners teaches the courtier the same doctrine,

"Some fooles offending are somewhat excusable,
By reason not parfite and simple ignorance,
But thou having science by longe continuance,
Still blindly persevering in thy misgovernance?
Art thou called master, goest thou so long to schole,
To be in thy living much lewder then a foole?"²

Chesterfield constantly reiterates the value of common-sense applied in all learning, "Common-sense is the best sense I know of: Abide by it, it will counsel you best. Read and hear, for your amusement, ingenious systems, nice questions subtly agitated, with the refinements that warm imaginations suggest; but consider them only as excitations for the mind, and return always to settle with common-sense."³ "The sure characteristic of a sound and strong mind, is to find in everything, certain bounds. These boundaries are marked out by a very fine line, which only good sense and attention can discover; it is much too fine for vulgar eyes. In manners, this line is good-breeding, beyond it, is troublesome ceremony; short of it, it unbecoming negligence and inattention.

1. Chesterfield's Letters to His Son, p 28, Letter XXX.

2. Mirrour of Good Maners, p 17.

3. Chesterfield's Letters to His Son, p 190, Letter CLXIV.